

that can be made to sell" or "New plans we have found successful," etc.

Let us increase our efficiency by increasing our knowledge.

2 Let us make an effort to make our regular meetings count for more. All can help to increase their efficiency by helping the attendance. Be there yourself. Make special visits to urge out those who have been negligent. Help find some one who can take care of your neighbor's baby while the mother goes with you to the meeting. But the great responsibility rests upon the president here. She should have the work all planned as far as possible for each meeting. She should see that all who have articles to bring or preparations to make are ready. She should see that no time is wasted in the meeting arguing about trifles. She should keep the window open toward the sunshine which cometh from above because a cheerful meeting will be an effective meeting.

3 More effective work can be done if our societies will co operate more with one another. It is a mistake for a society to say, "We are poor, we are young and inexperienced, we have much to raise for our local work, I guess we will not come into the state and national work." If such is your condition you need all the more to come into it. You cannot afford to miss the inspiration and the knowledge and the joy that comes from such co operation. The little that it costs to do so will come back to you an hundred fold in the increased usefulness of your society.

Sunday Schools and Young Peoples' Societies all find it necessary to co operate in conventions and general work and the same need exists among our societies. May we not reach this objective point this year? May we not have every society in Indiana co operating heartily in our state and national work? Let us try it.

III A third objective point I must mention before I close. Preachers all have their firstly, secondly and thirdly and why may not we? My thirdly is the most important of all. It is, that we increase our consecration during the year. If we are not satisfied with our numbers or with our efficiency, much less ought we be satisfied with our spiritual attainment. Let us grow in grace. But growth in any thing must follow the conditions of growth. What can we do to promote our devotional work?

1 We can be more devotional in our private lives. A minister suggested that we have a little side board in the kitchen purposely for the open Bible that as we go about our work we may pause to read a verse now and then and have something to think about. The men will be glad to provide such a place. But at any rate let us have Bibles in our homes with all the latest helps, and keep them, not on the parlor table, but where we can reach them easily. An open Bible is an open window toward heaven.

In many cases the men are not brave

enough to conduct family worship. Why cannot the sisters provide family Bible reading and prayer? Let the children take part. It will bless our homes and ourselves and everybody to keep up the family devotions.

2 In our regular S. S. C. E. meetings the conversation should be such as will deepen the consecration of those present. Not that the meeting should be solemn. By no means. Let them be happy. Let there be mirth and joy. Even shouts of laughter lighten work. An honest laugh is a means of grace. We will all be better for it. But do not let the play or work crowd out the serious side of our work. Do not give any occasion for the charge that our societies are mere gossiping societies. We older sisters should guide the conversation so that it will cause those younger in the work to go home and say, "I must live better, I must do more for my Master." Do not drift in the formality of opening and closing every meeting in the same way, but I think it better to have a moment for prayer or the Word or both at work meetings, than to confine devotions to exclusively devotional meetings.

Members of the S. S. C. E. can pass along the helpful books and papers they have read. They can tell the helpful points of the pastor's sermon rather than the weak ones. They can smooth over the grievances that some one will occasionally bring up. They can give a testimony or tell of a good verse of scripture they have learned, even in the midst of a work meeting and it will count for all the more because it comes unsolicited and at such a time.

3 It is well to have an occasional meeting not for work and not for money and not for prayer. But for a good social time together, to get people acquainted. Programs and plans can be arranged to bring this about.

And last, there should be an occasional devotional meeting. No time will be lost by such meetings. It pays to grind the ax and it pays to take time to be holy. These are a few things. But God is our leader and if we will follow on we will reach not only these objective points but many others of which we have not dreamed.

"Let us not be weary in well doing for in due season we shall reap if we faint not."

Our Young People

JESUS THE LIVING BREAD

John 6:22-35, 48-58

Topic for Sunday, May 11

HOME READINGS

Mon., May 5, The water of life, John 4:5-15.
Tues., " 6, Spiritual meat, I Cor. 10:1-7.
Wed., " 7, Manna and revolt, Ps. 78:12-33.
Thur., " 8, Come and drink, John 7:32-39.
Fri., " 9, "Broken for you," Matt. 26:26-30.
Sat., " 10, Meat and drink, John 4:31-38.

In all the teaching of Jesus we may observe an

effort on his part to put his truths in such form that the people could not make of them a mere series of laws to be followed technically as the Pharisees were trying to fulfill the laws of Moses. He knew that slavery to the letter would mean death to the spirit of his teaching and hence used all kinds of illustrations and figures of speech to express his ideas.

Among all his teachings which were called "hard sayings" by those who tried to take them literally, none was harder for the people to receive than this one in which Jesus calls himself the "living bread." Nor does any other express a deeper truth than this, and we may well ponder the lesson until we have absorbed its meaning for us.

SCRIPTURE HELP

Recall the giving of manna to Israel in the wilderness (Ex. 16) and notice the ways in which Jesus is like this bread of life.

1 Israel would have starved without the manna. We are helpless without Christ. Rom. 7:24; John 15:4; John 3:36.

2 The manna was from above. Jesus also brought life from above. I John 4:9.

3 The manna was gathered by the people; we must also come to Christ and accept him or his salvation will not be ours. Matt. 6:33; John 5:24.

4 The manna was gathered daily. We must keep coming to Christ for strength. I Pet. 2:4, 5.

How do we come to Christ? How long may we keep our spiritual life if we neglect the means of grace God has given us?

5 The manna was to be shared. We too, are to share the gospel with all who have it not. Acts 1:8; Gal. 6:1.

Can we really partake of this living bread without trying to carry it to others?

6 The manna was only given while Israel was in separation from Egypt. We must cut loose from all known sin before we can receive Christ. II Cor. 6:13-14.

Why do some Christians make no growth in grace?

How does sin keep us from Christ?

7 The manna of the wilderness was for temporary nourishment but Christ gives life eternal. Rev. 22:17; John 6:57, 58, 63.

This is because the manna fed the body which perishes but Jesus quickens the immortal spirit. The life which he gives is knowledge of God. John 17:3.

BREAD THAT PERISHES

1 The pleasures of sin. I John 2:15-18; I Tim. 5:6.

2 The favor of men, Prov. 31:30.

3 Riches, Luke 12:20.

What other things do men seek after which are worthless.

FOR THOUGHT AND DISCUSSION

1 In heaven we shall never hunger for food but shall we ever cease to hunger and thirst after righteousness?

2 How does the communion services help us to appropriate Christ the living bread?

3 If we fail to seek Christ, the living bread, what will be the penalty?

4 Why is not "morality" enough for eternal life?

5 What does the "living bread" cost us? What did it cost Jesus?

6 If we do not share the living bread of the gospel with those perishing for it, will it not decay on our hands as did the manna of old?

7 How may we tell from experience of Jesus the living bread?

C. F. YODER.